.world was an animal, and not a mere plant; therefore, we incline rather to excuse the generality <)(the first and most ancient Stpics from the imputetion of Atheism, and to account this form of Atheism, which we now speak of, to be but a certain degeneracy from the right Heraclitic and Zenonian cabala, which seemed to contain these two things in it ; first, that there was an anirnalisii, sentient, and intellectual nature, or a conscious soul and mind, that presided over the whole world, though lodged immediately in the fiery matter of it ; secondly, that this sentient and intellectual nature, or corporeal soul and mind of the universe, did contain also under it, or within ijt^jas the inferior part of it, a certain plastic nature, .pr spermatic principle, which was proper-, ly the fate *of* all things. For thus Heraclitti&*

defined Fate, Xoyov *rov* Sia ri)C oucriac rov *TTavroQ* §«y-/covra, 17 *aiQepiov* craljua, orTrcp/ia *rrjq rov* Travroc *y£viv£W£*.*

A certain reason passing through the substance of the whole world, or an ethereal body, that was the seejl of the generation of the universe. — And Zeno's[b] first principle, as,it is said to be an intellectual nature, so it is also said to have contained

in it *-rravrag rovg airipfJLaTiKOVQ* Ao-yovc, *Kaff QV% 'SKCLGTCL*

Kaff tijuapjucviiv *yiyvtrai,* all the spermatic reas.ons and forms, by which every thing is done according to fate. — However, though this seem to have beeu the genuine doctrine, both of Heraclitus and ^eno, yet others of their followers Afterwards diivided these two things from one another, and only the latter of them, made the plastic

* AplM Plutarch, de Placitis Philosopher, lib. i. cap. xxviii. p. 885,
torn. ii. oper.

* Vide Plutarch, ubi supra, lib. i, cap. vii. p. 881.